UNITY

1

When you eat a fruit, open your eyes. If the fruit is good for you, it is because it uses you. Without you, how could it spread its seeds beyond the perimeter where it falls?

2

When you pick it, don't you understand that you are sowing it? Yes, the fruit you pick is destined to become a tree.

3

And when you choose one fruit over another, you are participating in growing one tree over another. Beyond choosing a simple meal, you are truly sculpting the world around you.

4

And when the fruit adopts a bright color as it ripens, isn't it to stand out from the foliage and be picked by you? Yes, through its signs, it speaks to you.

5

And when you can distinguish the ripe fruit from the foliage, isn't it because your eyes have evolved to serve this function?

6

And if the fruit has evolved to be recognized, picked, and sown by you, isn't it because your evolutions are linked?

7

And if your destiny is linked to that of a simple fruit, don't you think it is linked to the rest of the world?

8

Now that you know your destiny is linked to the rest of the world, will you continue as if nothing has changed? As if you were alone? As if your actions didn't affect us? As if you weren't sowing today the fruits you will harvest tomorrow?

9

I used to say: “Nature is a jungle” to justify the worst. Then I observed… What?! The fruit succeeds because it is good?!

10

I want to believe in its promise… But the fruit rots! It intoxicates!

11

I seek something solid. Gold melts.

12

If I had only one word, would it withstand the test of time?

13

Holy cow! Not yet? Soon? Why not now?

14

We make a thousand resolutions on a stormy night, for fear of being struck by lightning. But we only move forward when we feel enlightened. Why do we wait for the sky to fall on us?

15

Yes. Every action has consequences. But… Wait. When we predict these consequences before they happen, are we forced to endure them? No. By becoming aware of them, we navigate among a range of possibilities.

16

When two actions are opposed, a selection is imposed.

17

Life is formed by selection? But who chose this? It's absurd!

18

So? Does good and bad make sense? More than following a direction?

19

If our senses were too weak, we wouldn't be able to gather energy to power ourselves. But if they were too strong, we wouldn't be able to afford the energy to power them. So… who really serves whom?

20

What feels good at first may turn out to be bad later. And what feels bad at first may lead to a greater good. Now what? Should we endure without illusion? But only illusions make us endure!

21

When we submit to our own gaze, we invent stories for ourselves. And when we submit to the gaze of others, we try to make them believe these stories. We lose ourselves in them.

22

Even without believing in God, we want him to believe in us. By placing ourselves under his gaze, we face a true mirror. He reflects us without believing our lies. He shows us in ourselves what we criticize in others. And if it's enough for us to feel observed to act well: there is the remedy.

23

God is infinite. And if we were infinite, we would have given up on being understood by reason. We would want to be trusted beyond what seems reasonable. So let's move forward saying: "I do my best, God will do his best."

24

Visible through the currents he creates, like the wind is visible by what it sets in motion. It's also us that he wants to set in motion. So he places us in the midst of events so that we draw lessons from them. And he lets us believe they are mere coincidences, so as not to place too heavy a burden on us.

25

So we correct our words and actions, but how can we correct our thoughts? When they emerge, do we cross-examine them? Then we go to excess about our only certainties, neglecting to fill our gaps here and there.

26

But what's the point of proclaiming truths to people's faces to embarrass them? They only deny them. Or they accuse us instead of questioning themselves. By being modest, perhaps we will be elevated.

27

We don't wait for God to reveal himself in a grand event. Already, he helps us rise above when we ask ourselves: "What does God think?" before every thought, word, and action.

28

To avoid saying "God," some say "Nature" or the "Universe." Is God limited by his creation?

29

And some do without God. But to survive the test of time, don't they invoke their great principles? And if these great principles suffice for them, God doesn't need them to believe in him. But he must still guide those who might lack principles by offering them a way to survive the test of time.

30

And soon, some will say: "Our ancestors imagined God as a larger version of themselves." Yes. God serves as our superego when we do our best while waiting for some humanity from him.

31

But if life exists elsewhere than on Earth… And if we find new creatures here and there, will we start consuming them, as we do today? "It feels good!" Really? For whom? If we only seek to ensure our own good, then it's better to avoid us.

32

A candle loses nothing of its flame when it passes it on to others. And it's the only way for it to maximize the light it produces. So knowledge can spread. But wanting to shine doesn't give us the right to consume others.

33

It's better to plan our actions rather than impose their consequences on others. What would we say if God had created by mistake?

34

A nature under control and well managed. Like a garden? Isn't that the hereafter? Are we capable of rising to it?

35

Unlike the fruit, which stands out from the foliage to be picked, the snake camouflages itself there to trap its prey. But, as with the fruit, our evolution and that of the snake are linked. It was the snake that opened our eyes. By eliminating all those who couldn't distinguish it, the snake left alive only those whose gaze was sharp enough to recognize it.

36

Now that this gaze has evolved, it no longer serves only to recognize snakes. A single movement in the corner of the eye makes our head turn. And the pupil contrasts with the white of our eyes so that the other, seeing us, knows where we are looking.

37

But all too often, our enjoyment is based only on the reflection we want to have of ourselves through the gaze of the other. We say: “I impress so-and-so, so that’s where I stand.” But when we get used to this reflection, we say: “A person as reflective as me deserves even better.” This is the engine of our unfinished story.

38

This story tells how the fruit and the snake opened our eyes. But it doesn’t dwell on the “how” because God knew we would come to know our origin through other voices than his. And if he had clothed this story too much, we would never have strayed from it. We would have said: “Here is a story that fills all our gaps,” when the first of our gaps is to understand the world only through the stories we tell ourselves.

39

The more cunning we are, the more wisdom eludes us. Our certainties lead only to excess. That's why God prefers to make us doubt.

40

But God speaks of the future with such certainty that he uses the past tense.

41

Didn't each sentence have a meaning? A direction with a temporality.

42

Listen to those who say: "We could do better."

43

Cain lowered his head. So God made him understand that it wasn't his offerings he was rejecting, but his behavior, saying: "If you acted well, you could hold your head high." The sacrifices God expects are those that allow us to move forward proudly. Those that consist in abandoning bad habits in favor of a discipline of life. In this, they benefit those who perform them.

44

What we sacrifice determines our future. For example, by sacrificing the long-term ideal for short-term pleasures, we fall. But on the contrary, by sacrificing our short-term pleasures for the long-term ideal, we rise.

45

Our suffering comes from lack, but lack only comes after excess. And when we have nothing left, we finally open our eyes, we are full of regrets, and we question our habits. But as soon as our situation is resolved, we fall back into excess. So let's make sacrifices and be responsible for our actions. But without blaming the unfortunate for their own misfortune. Because all too often, it is the excess of some that causes the lack of others.

46

Neither flesh nor blood reaches God; what reaches him from us is piety. But when Abel suggested this to his brother, Cain was overwhelmed with rage and killed him. So to give Cain a chance to finally admit his wrongs, God pretended not to know and asked him: "Where is your brother?" Cain replied: "I don't know." And God didn't even have to punish him, because Cain was causing his own misery. Because of the excuses he gave himself, he condemned himself to live as a fugitive.

47

It is for ourselves that God advises sacrifice. And even Cain could have understood this. Didn't he have to sacrifice his grains to the earth and be patient before seeing them germinate? Didn't he understand that every grain he consumed immediately couldn't increase his next harvest? And didn't he understand that he would reap tomorrow what he had sown today?

48

As for those who sow tirelessly, never reaping the fruit, do they think God would let all that be sown in vain? They will see, down to the smallest atom, all the good they have done.

49

As for those who live without ever questioning the consequences of their actions, they will be overwhelmed with regrets. They will have waited too long. And unless they suffer punishment, how can they be pitied by those who hesitate to forgive them?

50

But can we count our hours and say: “These I dedicate to good, and those I dedicate to evil”? No. In truth, we are convinced we are doing good. And we wonder why God makes us doubt?

51

The mechanisms that served to fill our lack have only led us to excess. Aren’t the most beautiful works accompanied by a frame?

52

And we deny that the flood took place. But even without a flood, how many have collapsed and disappeared? There were too many sacrificing their long term for short-term pleasures. And because they made bad sacrifices, they were overtaken by fate. They invented false excuses for themselves. And to destroy them, God only had to let them be. And he let them be so they could learn from their own mistakes. But they learned nothing.

53

We can learn from our mistakes. Yet we don't. Despite the warnings. And even despite the signs God sends us. Before the flood, there is always the rain. And we see it pass without questioning ourselves, hoping for a miracle that would allow us to shirk our responsibilities.

54

Let's build today what we need to face tomorrow's storm. Let's learn to navigate once and for all. Let's reach out to those who see the waters approaching without understanding their meaning. Let's elevate them by letting them take flight.

55

Yes, thanks to our mastery of matter, we defy gravity to rise into the sky. But is it in that sky that we will find God? Isn't he hereafter? And when we pile objects on top of each other to rise, who do we think we are getting closer to?

56

God presents himself in different aspects. Why neglect an angle from which to shape us? But when God divides us, how can we speak out?

57

Abraham sought God by observing the night sky. Seeing a Star, he first took it for God. But when the star disappeared, he said: “I don’t like things that disappear,” and rejected it, turning to the Moon. Doesn’t it reflect? But when the moon disappeared to make way for the Sun, he turned to it, because it was greater. Then when the sun set, Abraham awoke: he understood that God was not in this or that representation, but that he was the whole and that he was present in every moment.

58

The eye sees only what distinguishes itself. But since God is total, nothing distinguishes him from himself. That's why God remains invisible to our eyes. But, like the wind, God is visible by what he sets in motion. And it is us too that he wants to set in motion.

59

And God set Abraham in motion in order to break the idols. Abraham went to the temple where the idols were and broke them all, except the largest. And when the idolaters noticed, they said: "Who did this to our deities? He is truly unjust!" But Abraham had kept the largest idol for a good reason, and he replied: "It was the largest among them who did it. Ask them if they can speak!" Then they understood… "It is you who are unjust!" A word? But rather than admit it, they testified against themselves by saying: "You know well that they do not speak."

60

Rather than limiting himself to words, God places us in the midst of events so that we draw lessons from them. We will remember these events and these coincidences and say: “Yes, I knew! But I blamed chance so I wouldn’t have to question myself."

61

Then God tested Abraham by asking him to sacrifice his son. On the way, his son asked him: “Here is the fire and the wood; but where is the lamb for the sacrifice?” Abraham replied: “God will provide himself the lamb.” Then God said: “You have confirmed the vision.” And he spared his son. There is confusion about which one.

62

Sacrifices? Who demanded them, up to the sacrifice of a son? So? Who is the cruelest? But who puts themselves most in the other’s place? Mimicking?! The only one? Who says “I am who I am” without being questioned in the end

63

And God defied Pharaoh, not only because the latter legitimized an unjust order, but also because he interposed himself, pretending to be of divine nature, between the signs that God could leave to the believers. When a sign came to them, they felt called to preserve the social order rather than to feel called to a mission of charity and truth.

64

And there are still many who stray to defend an unjust order in the name of God because they have had no other perspective.

65

And if God allowed false gods to interpose themselves here and there, then, instead of changing our attitude, we would simply change deities. We would set them in competition with each other. But since there is only one God. Only one. Truly, only one. Not two. Not three. It is our attitude that must change.

66

And God gave the law to Moses, but during that time, his people found a new deity to worship instead of God: a golden calf. God is absent? So we say: “If no one is watching me, I can cheat.” But who will have deceived whom when he says: “I was watching you from afar”?

67

We believed in the golden calf because it made noise during the silence. But if we make noise in turn, who will be instrumentalized by the other? Let’s be better in reflection than gold: let’s withstand the test of time and not let ourselves be corrupted.

68

And when, later, moses announced to his people: “God commands you to sacrifice a cow,” they said: “Ask him to specify its color.” Moses replied: “God says it is a yellow cow, bright and pleasant to look at.” Rather than obey, they argued again: “Ask him to specify what it is, for all cows seem alike to us.” Moses replied: “God says it is a cow that never worked and that must not irrigate any culture.” How many bright yellow cows fit that description?

69

But they took everything literally. And it was they who asked to be constrained by orders too specific, when his instruction was to worship him exclusively.

70

How many laws can upright conduct toward God replace? Let’s say to God: “Look at me!” and we will be favored by the benefit of our actions.

71

But what can we really expect from God? He builds everything on a promise. While waiting, we work without counting. Then we wonder: “But is it me who built what he promised?” Would he have created us if it were to do things in our place? Must we wait for him to give us a lesson?

72

Job was struck by a terrible disease, but he only said: “We receive good from God, and should we not also receive evil from him?!” And his faith was preserved, if not amplified. Because faith is lived in several stages. The first is to believe in God in the absence of signs. The second is to believe in God when his signs are obstacles. And God, by coming to us through his signs, invites us to say: “God is truly capable of everything.”

73

And in fearing God, we question ourselves. We act better. And we are favored by the benefit of our actions. Isn't that what we were seeking by performing all kinds of rituals to earn his good graces? It is not the rituals that make God work, it is God, if he wills it, who makes the rituals work.

74

In seeing God for who he is, we are no longer in the first doubt. But we enter a second doubt by saying: "But why does he curse me? What does he have against me?" And we only escape this doubt by becoming blameless. And that, despite the difficulties, is the best of rewards.

75

Some do not believe in God because he does not yield to their whims. But others recognize every obstacle as one of his signs. With each trial, they say: "Here is a lesson sent to me from beyond."

76

If God prevented us from making the slightest mistake, how would we evolve?

77

And if God did all the good in our place, what role would be left for us? Only to be in error.

78

By being lucky, we become superstitious and no longer understand the causes and consequences of the world around us. We then submit to all kinds of ridiculous rituals to try to preserve our luck. While being unlucky, we act with much more caution and prefer to organize ourselves rather than suffer again.

79

But Job's friends blamed him for his own misfortune as if he were guilty. If Job was punished, it could only be his fault. They imagined that justice is only a mechanism that we undergo or that we can abuse.

80

But if God were content to act this way, wouldn't you be entirely conditioned to act only out of greed or fear of punishment? Don't you think that would have cemented your evolution? So, rather than that, God lets you evolve by giving you a delay. So that you can learn from your own mistakes.

81

And what happens hereafter this delay? Sometimes it's enough to ask ourselves…

82

…To wait a while before acting. And in doubt, to remain just. To reach what is hereafter.

83

John the Baptist proclaimed the news of the hereafter and invited his people to repent. Jesus came to him to be baptized. And when he came out of the water, a dove approached him.

84

Then Jesus isolated himself in the desert. And if it is said that he was reflecting, then who was he facing? Can he be eclipsed? Is it really that crucial?

85

In the end, is Jesus better remembered or those who persecuted him?

86

They plotted. And God plotted. And God is the best of plotters.

87

For even when he announces his plot, they translate it by saying: “He only thwarted theirs.” No. He plotted and he still plots.

88

And if God had willed, he would have made you a single community. But he leads astray whom he wills, and guides whom he wills.

89

He let the two seas run their course – they meet. Between them, there is a barrier: they do not transgress.

90

Some are guided by example, others by fear. So God shows them as an example what they have to fear.

91

You think you are safe from all punishment. But surely, you will be questioned about what you were doing.

92

And when God says about Jesus: “They have no sure knowledge of him, except the following of conjectures,” who is he talking about? What? Jesus was one of his disciples?

93

But was it written in the book? Why not refer to it?

94

Does he make a single mistake? Which one?

95

Yes? When he confuses Mary and Myriam? A child would know the difference. But doesn’t God challenge, in the same chapter, to find him a single namesake?

96

Or at the 33rd verse? Who says: “The day I die, and the day I am raised alive”? But who will believe that when…

97

"They did not kill him, nor crucify him; but it was resembling" Now, resembling whom if not God? Isn't it he who made it? So that he would serve as an example.

98

Are you alike among yourselves when he differs? But isn’t there more than one meaning to a single word? Must he repeat himself? Isn’t it he who differs? Until a decreed term.

99

But they will prefer to accuse the accuser. What? Is it he who wrote the book?

100

If the sea were ink for writing the words of God, the sea would be exhausted before the words of God were exhausted, even if we brought its equivalent as reinforcement.

101

And certainly, came to them the news, that which in him is a deterrent.

102

Then he called upon his Lord: “I am defeated, so triumph!”

103

And we caused sources to gush forth from the earth, so the waters met according to a decreed order.

104

And we carried him on a … made of planks and nails.

105

It runs its course under our eyes, in retribution for the one who had been denied.

106

And indeed, we have left a sign. Is there anyone who reflects?

107

And indeed, we have made the recitation easy for remembrance. Is there anyone to reflect?

108

Unto the new world, it has been transmitted. Platitudes? But we go in circles! And thus, we have encircled with what he had knowledge of.

109

But when God transmits his revolution. Is it to be accused of ending cultures?

110

Do those who believed in jinn yesterday not believe in them today?

111

Are there not ideas that have the upper hand over us? Must we preserve them?

112

When God says to reason with the heart, let's use our minds by saying: "He preserves the heart while reason comes from the brain." But doesn't the brain deceive just as much? But can we guide someone by telling them: "Your senses deceive you"?

113

So God places, hereafter a set delay, immense good and immense bad. Thus, even in straying, he shows the way to follow.

114

When God gives us proof in our language, which is imperfect, we later reproach him for having been imperfect when it is we who asked him to limit himself to the language we understand.

115

Must he remain vague? Must he let us answer the question ourselves? That would seem strange to us. Like that. All of a sudden. No, but really…

116

Why was Hitler demonized?

117

Will we legitimize, against those who are demonized, the worst atrocities, trying to pass ourselves off as good people in the process?

118

Aren't we simply looking for a good excuse to do evil in turn? Aren't we simply testifying to our own violence?

119

We have heard it said that we cannot fight fire with fire. But how many regrets must we have before we finally understand?

120

It is because we are convinced we are doing good that we do so much harm. And we wonder why God makes us doubt? Let’s meditate on this.

121

If someone does us harm, will we do harm in our turn, finding all sorts of excuses? Will we say: “The other started it”? Or are we capable of forgiving to move forward?

122

And when, against our will, we admit that the problem lies in ideas and not in those who hold them, we still say: “Then let’s ban ideas,” and we become the authoritarianism we claim to fight.

123

Then we put laws in place to ban opinion and lie by saying: “I am not banning opinions, I am banning offenses.” Offenses of what? Of opinion?

124

Don’t we testify against ourselves when we say: “Those people are hateful, so I must hate them”?

125

And when we ban ideas, don't we understand that the same ideas will always be present, but that, to avoid censorship, they will advance masked? And don't we understand that, by advancing masked, these ideas will be more seductive, because they will be softened and easier to wear? And don't we understand that, when these ideas are softened to advance masked, we will seem paranoid in fighting them?

126

Let's keep in mind that the end we have in view, however good it may be, cannot justify the bad means we use, because it is the means we use that will determine the true end.

127

I spent my time saying that causes had consequences. I told everyone: “You are the consequence of the causes that preceded you.” I was a fatalist who thought everything was predetermined; that the cards would play out as they had been dealt.

128

I had great dreams but I had given up on all action. And since I didn’t act, I thus proved the prophecy in which I believed. Letting myself be carried by the currents of life, I was nothing more than the product of the causes of my time. I suffered from many addictions and even struggled to feed myself.

129

I used to say: “Since we are only the consequence of the causes that preceded us, there are only innocents on this earth.”

130

God tested me by subjecting me to signs that indicated: “If you make yourself guilty, you will be master of the world, but if you refuse, you will die.”

131

I was compromised by my ambition, but it was my fear of death that drove me to act. The signs surrounded me. So I made myself guilty. I was marked with the seal of infamy and locked away from everyone.

132

In the end, I realized that the invisible was real. What escaped my sight was not absent nevertheless. Aren’t we always deceived by what we ignore?

133

I asked myself: “Did God expect me to stand upright in the face of death to remain innocent?” and I understood that God expected no less from us.

134

Those who place their hopes in the hereafter are quite capable of such a feat. They are by far the best guided. And I learned it the hard way.

135

Manipulated by ignorance of the hereafter! But beyond ignorance, what?! Death is living its last days…. Will ours be recounted? Should we bring back to life those who seemed forgotten? What to do with their mistakes? Ignore them? Wait in hope… where God has placed us?

136

Condemned to isolation, I felt as if locked in my head. I said: “What use are my ideas if I have no one to share them with?” Then I rejected my own ideas by saying: “After all, the only thing that really matters is others.”

137

I first recognized it as a series of events. Without humanity. Plunging its victims into synchronicity. The whole. But who does he think he is? Pareidolias and apophenias? God! If only the quantity of these interventions becomes qualitative.

138

His quality? He makes easier for us what he compels us to. So he spares us from himself?

139

I wrote the book, and I did not sign it with my name so that it would belong to everyone.

140

And you will see that the sentences of the book respond to each other so that each person is guided, according to their inclination, without falling into excess. Isn’t this how one should proceed in revelation?